Ms. B. 9. 1 (8)

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Anti-Slavery Texts, Subjects, Plans, ~~References~~, Objections, Arguments &c &c

Scripture Argument — first what is slavery & then pursue the inquiry

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Job 10:9. He that walketh uprightly walketh surely but he that perverteth his way &c —

An address to ladies, answering particularly the question "wh^t sh^d we do"?

"Not this man but Barabbas."

The Primitive Christians were in the habit of pledging themselves to keep from the practice of various sins, such as theft, adultery &c See Pliny's Letter to Trajan.

Motto on the bell at Philadelphia, wh. was rung at the reading of the declaration of Independ^ce is "Proclaim liberty to all the people of the land &c Levitcus

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Cortes — when he landed on the shores of Mexico, burnt his ships, & went on the principle, conquer or die. —

The reason the our missions to Africa have been so frowned on so that we hate the negro & are not reconciled to our brother here. Therefore God abhors the sacrifice

This our first then to have done & not to have left the other undone —

I. Condition & wants of slaves compared with that of the Heathen = See Tracts on the condition of females in heathen countries

(1) ignorance
(2) suffering
(3) degradation
(4) vice & impurity

II. Facilities for reaching the slaves with the gospel, contrasted &c

(1) Predisposition to receive it, arising from (a) suffering (b) condition of mothers. (c) the act of emancipation. (d) Mr Ape's letter, preaching to slaves.

(2) Facilities for providing means to enter in & reap the harvest - particularly in case of emancipation = Planters in Jamaica.

(3) The facility for providing books & all other means of grace

(4) The trifling expense at which it can be done

(5) The nearness of the slaves.

III. The claims of the two compared

(1) Estimate by the condition & wants of the two considered by themselves.

(2) By the facilities for reaching them —

A lecture (3)

The Influence of Slavery on slave-holders — 1. Keeps them in ignorance of the common arts of life, e.g. Capt. Porter's lady th did not know how to dress herself.

2. It undermines the institutions of religion & is an insurmountable obstacle to its progress or their support.
See Evang. Nov. 8. Prospects of Slaveholding Churches.

3. ~~At [illegible]~~ Makes labor disreputable & thus begets idleness, effeminacy, profligacy &c — games, races, duels, &c. Fletcher's letter. Southern ys. men in our colleges.

4. Enslaves them — Slaves have not the freedom of speech or press.

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(3) ~~By the guilt of leaving the one unrelieved that is to be extinguished (4)~~ by our oblig^n to them, to protect & bring back of ourselves.

(4) ——— (b) by & fact th th^e condition is one for wh. we are mainly responsible

(5) By the influence of their present state on the world, in giving the lie to all our profs. & example — the hypocrisy of other efforts while this left unchanged.

(6) By the influence of their conversion —
(a) sanctifying christianity
(b) —— a christian commerce &c with Africa
(c) redeeming our character bef^e the world & thus giving us an influence th^t will make thrones & despotisms tremble.

(7) The results of leaving the one unredressed on our destinies & as linked with them the dest^ns of the world.

&c.

The righteous is taken away & no man layeth it to heart &c

Death of Dr Nisner & others, see Evangelist, Feb 14. 1834.

The Voice of G. to the Chh's in the recent removal of disting laborers for the miss. field.

1. Not the G. disapproves of & missionary enterprise.

2. Not tht he wd have us stop it.

3. Not tht he wd have us do less for it

But 4. tht he does not wish us to scatter abroad a spurious Christianity.

Wht is our Christianity?

(1) Slaveholding
(2) fighting
(3) licentiousness
(4) A christity of fashion
(5) dishonesty in business.
(6) A christianity of caste of color — condition — nation.

Of course such is & must be the spirit & genius of the missy operations & of the relig to carried out by our Miss.s. else they are not our agents & representatives, but go by them & alone.

1. Miss. Operations { Paxton. Advertisement = price of blood in treasury
(1) slaveholding = Spurgeon &c
(2) fighting = Spurgeon &c
(3) fashion
(4) caste — Cornwall School — Negro.
(5) dishonesty
(6) Impurity.

2. Missions. If the world were now converted it wd be (1) to the present standard = curse
a (2) to the pure standard, & then & converted pagan wd come back to christianize our christianity

Who and where are the chh's, the only agents to be sent out & in the case of the world converted?

In 1776, the British House of Commons rejected a resolution, that the slave trade "was contrary to the laws of God and the rights of man." Yet that trade is now piracy by act of Parliament.

In 1788, on a bill being introduced into the House of Lords, to mitigate the horrors of the trade, Lord Chancellor Thurlow ridiculed "the sudden fit of philanthropy that had given it birth," and Lord Chandos predicted "the insurrection of the slaves, and the massacre of their masters, from the *agitation* of the subject."

In 1789, on a motion by Mr. Wilberforce, that the house would take the trade into consideration, a member pronounced the attempt to abolish it, "hypocritical, *fanatic*, and methodistical," and contended that Abolition must lead to "insurrections, massacre, and ruin."

In 1791, Col. Tarleton, in the House of Commons, speaking of the proposed abolition of the slave trade, declared that "the measure was fit only for the bigotry and superstition of the twelfth century." Lord John Russel asserted that Abolition was "visionary and delusive, a feeble attempt without the power to serve the cause of humanity."

Lord Sheffield could "trace in the arguments for Abolition nothing like reason, but on the contrary, downright phrensy."

In 1792, the Abolitionists were denounced in Parliament, as "a junto of sectaries, sophists, enthusiasts, and fanatics."

In 1793, the Duke of Clarence, now William the IV., in his place in the House of Lords, declared the Abolitionists to be "fanatics, and hypocrites," and so far violated parliamentary decorum, as to apply these epithets to Mr. Wilberforce by name. Yet has he lived to crown the labors and fulfil the hopes of Wilberforce, by giving his assent to the bill abolishing slavery in the British dominions.

In 1804, Lord Temple declared in Parliament, that to abolish the slave trade, would be "*the death warrant of every white inhabitant in the islands.*"

Ten times did Mr. Wilberforce bring the subject of the abolition of the traffick before Parliament, and ten times was he doomed to witness the failure of his efforts; nor was this detestable commerce suppressed, till *thirty* years after the first motion against it had been made in the House of Commons. Now, it is prohibited by the whole Christian world.

ists, whether the latter are not in their opinion the greater *nuisances*. Much as the free negroes have suffered from the charges of the Society, still there have been limits to the invectives hurled against them. No chancellor has adjudged *them* to be "reckless incendiaries.* No counsellor, learned in the law, has charged *them* with being guilty of "a palpable nullification of that Constitution which they had *sworn* to support."† No honorable Senator has denounced *them* as "fanatics, increasing injury and sealing oppression."‡ The chairman of the Executive Committee of the New-York Colonization Society, never asserted that *they* sought to use the pulpits "for the base *purpose* of encouraging scenes of bloodshed."|| Nor did even the New-York Courier and Enquirer ever propose, that the city authorities should inform *them*, that they must prosecute "their treasonable and BEASTLY plans at their own peril;" in other words, that they should not be protected from mobs.§ Nor, finally, has any city corporation accused *them* of holding sentiments, "demoralizing in

* Speech of Chancellor Walworth of New-York.
† Speech of D B. Ogden, Esq. of New-York.
‡ Hon. Mr. Frelinghuysen, of the Senate of the United States.
|| Commercial Advertiser, 2d Oct. 1833.
§ Courier and Enquirer, 11th July, 1834. The same paper of 27th Dec. 1834, contains the following.—"We do say, and say in all *the earnestness of conviction, that no meeting of Abolitionists should ever be suffered to go on with its proceedings in the United States.* Whenever these wretched disturbers of the public peace and plotters of MUR-

CHAPTER III.

Fanaticism of Abolitionists.

ONE of the most usual terms by which Abolitionists are designated by their opponents is, "the fanatics." It seems they are fanatics, because they believe slavery to be sinful. The grounds for this belief, have been already stated. But is the sinfulness of slavery a *new* doctrine; or has it been held only by weak and misguided men? Is Wilberforce to be denounced as a "wretched fanatic," because he declared, "slavery is the full measure of pure unsophisticated wickedness, and scorning all competition or comparison, it stands alone without a rival, in the secure, undisputed possession of its detestable pre-eminence."

Was Jonathan Edwards a poor "misguided" man, for thus addressing slave holders. "While you hold your negroes in slavery, you do wrong, exceedingly wrong—you do not, as you would men should do to you; you commit

37 h
8 h
2
12 h
10
13 9 h

Public Sentiment.

Instances in which men have obeyed that instead of God.

(1) Peter denied his master because he dare not withstand the public sent. of Sanhedrim

(2) Nikodemus came to Christ by night

(3) Many believed on him secretly for fear of the Jews.

(4) Aaron made the Golden Calf Ex 32.

(5) Cranmer signing the test acts

What are abolitionists doing?

(1) See Stone's Speech at Washington Emancipator Jan 27. 1834

"What you (abolitionists) do, will all amount to nothing — wh. can you effect &c.? = Old Man at Brooklyn. Ct

Refer back to Deut 20: 8 "Wh. man is there th. is fearful & faint hearted, let him go & return & lest his brethren's heart faint as well as his heart".

A lecture on the History of Abolition in this country — bringing out the state of sentiment fifty years since & pointing out the causes of its failure to accomplish its object, & also the causes of its gradual decay. 1. Inconsistency in not carrying out the principles in the matter of duty of Emn. 2. Prom. of slave-trade & efforts to extinct. 3. Spurs the strength collected statistics = Union.

A lecture — Influence of slavery on the politics of the nation — Mrs Child

A lecture — Negro Character — Toussaint L'Ouverture, a fine field for missions —

Rev. A.

Peace

The folly of adopting halfway principles on the subj. of war & peace, illustrated in the conversation of Mr Bull & the stage passengers in the stage from Farmington to New Haven. One of his opponents, a friend of Jackson, had condemned duelling, said it ought to disqualify a man for office, & yet upheld Jackson's course in regard to France, on the ground that it was necessary to protect the national honor & dignity. & had the better of the argument with Bull, reasoning as both did on principles of expediency. The moment I put it on the same ground with duelling, asking for the diff. bet. a nation's fighting a duel to protect its honor & an individ. to protect his & saying there was none — the national honor was made up of individual & that if the one might be defended with the cannon the other might by the pistol, there was an end to the argument.

I am as much opposed to Slavery as you are.

And: (1) I'll not allow you to speak at a Temperance meeting in Monroe in Bowdoin St church.

(2) Never pray against it

(3) Never talk against it to my children or in my family

J. Phelps

~~Philo~~ Rev

I would thou were either ~~Jesus Foster~~ hot or cold, so because thou art lukewarm &c

~~Lombard~~

Neutrals the worst of enemies to Temperance
Abolition
Mor. Reform &c &c

It will produce an excitement!

1. Dr. Woods & the Students at Andover.
2. The old minister that wd not have t y. m. preach for him in pantaloons - his people wd think he had brought a fop into the pulpit, excitement, shock to pub. sentiment &c &c & y. m. had to borrow t old man's small clothes.
3. Suppose Luther had said so, instead of saying he wd go to Worms if there were as many devils there as tiles on the houses.

Hard & Soft

BOSTON, September 1833.

DEAR SIR:

I have just finished a course of lectures on the subject of Slavery and its Remedy. The general ground I have taken is, that slaveholding is in all cases a sin—is not sanctioned by the word of God—is not entailed—that the slave is qualified for the possession of his long lost but inalienable rights—that no schemes of Amelioration, or Gradual Emancipation can be effectual means of remedy—that the scheme of Immediate Emancipation is an effectual means—that such emancipation is safe for the master, &c. &c. It is proposed to publish these lectures in a small book, and I design to dedicate the book particularly to ministers of the gospel. I do not ask you to recommend the book or endorse all its sentiments. My object will be attained if you will sign your name to the enclosed circular, and give me the liberty of printing it along with the names of others. Over fifty names have already been obtained, among them are the Rev. Messrs. W. B. Weeks, D. D., Newark, N. J.; D. C. Lansing, D. D., and Joel Parker, New York; Beriah Green; S. L. Pomroy, Bangor; Thomas Adams, Vassalboro'; David Thurston, Winthrop; Wm. Smith, Prof. Math. Bowdoin College, Brunswick, Me., &c. If willing, please to add your name to the list, procure the names of as many other clergymen of any denomination as you can conveniently, and return them by mail or otherwise *immediately*.

Yours with much respect,

AMOS A. PHELPS,

Pastor of Pine Street Church.

Temperance

The complaints against Judge Daggett for drinking his wine, & the assertions of passengers in stage from Farmington to N. Haven, that wine drinkers did the cause of Temperance more harm than its enemies, show that the cause must be fought over again.

~~I Cor. 3: 11 For other foundation can no man~~ lay, than that is laid which is Jesus Christ.

I spoke to you in the morning of the character & the consequent condition & prospect of the impenitent sinner — of his character as being that of an enemy to God — of his condition as one of actual condemnation; & of his prospect, as being that of endless woe, if he do not repent & obey the gospel. The inquiry, which almost spontaneously arises in the mind in view ~~of these truths, is How, in what way~~

What wd you have us do?

Take the Emancipator, read it, lend it to your neighbor

2. Subscribe for it to be sent to some friends of yours at the South, & have it so directed th he will know it comes from you.
3. Supply yr minister, the Lyceum, the Reading Room, the Public House with one, & with other publications.
4. 12½ cts the month & receive the Record in return.
5. Attend the Monthly Concert for slaves & pray &c, & if there is none, establish one.
6. Seek the acquaintance of the colored people & encourage them to educate their children & give them good trades
7. If a mechanic take some likely colored lads as your apprentices.

8. Pray in secret - family - social circle - for.
   (1) Slaves.
   (2) Slaveholders.
   (3) Legislators & those in authority
   (4) Free people of color.
   (5) All who despise & hate their colored brethren
   (6) Ministers of the gospel
   (7) christian churches
   (8) those who plead publicly for & oppressed & devise measures for their relief.
   (9) Nation - the entire people.

Rev. A. Kelly
care S. Shepard
Gorham
Me.

Why dont you go to the South.

1. See Mr Nice remarks Feb. 16.

I don't like yr measures, you dont show

a

Christian Spirit!

This one of the ways the devil takes to transform himself into an angel of light. In common usage, christn Spirit in these days means a Spirit that will make a compromise with sin & test this cant & explode it by the Bible.

1. Children of Israel crossing over & overthrow of Pharaoh

Revd A. Phelps.

Boston. Ms.

Revd A. P. Phelps.

Boston. Ms.

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Anti-Slavery Texts, Subjects, Plans &c &c

"The Eyes of the Lord run to & fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. II Chron 16:9.

Lord it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, & in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. II Chron. 14:11.

"Now therefore the Lord hath put a lying spirit in the mouth of ~~all these prophets~~ of these thy prophets, & the Lord hath spoken evil against thee. 2 Chron 18:22. — When God has resolved to scourge & destroy a nation he gives up his ministers to be lying prophets.

Shouldest thou help the ungodly & love them that hate the Lord? Therefore is wrath ~~against thee~~ upon thee from before the Lord. 2. Chron 19:2

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Phelps

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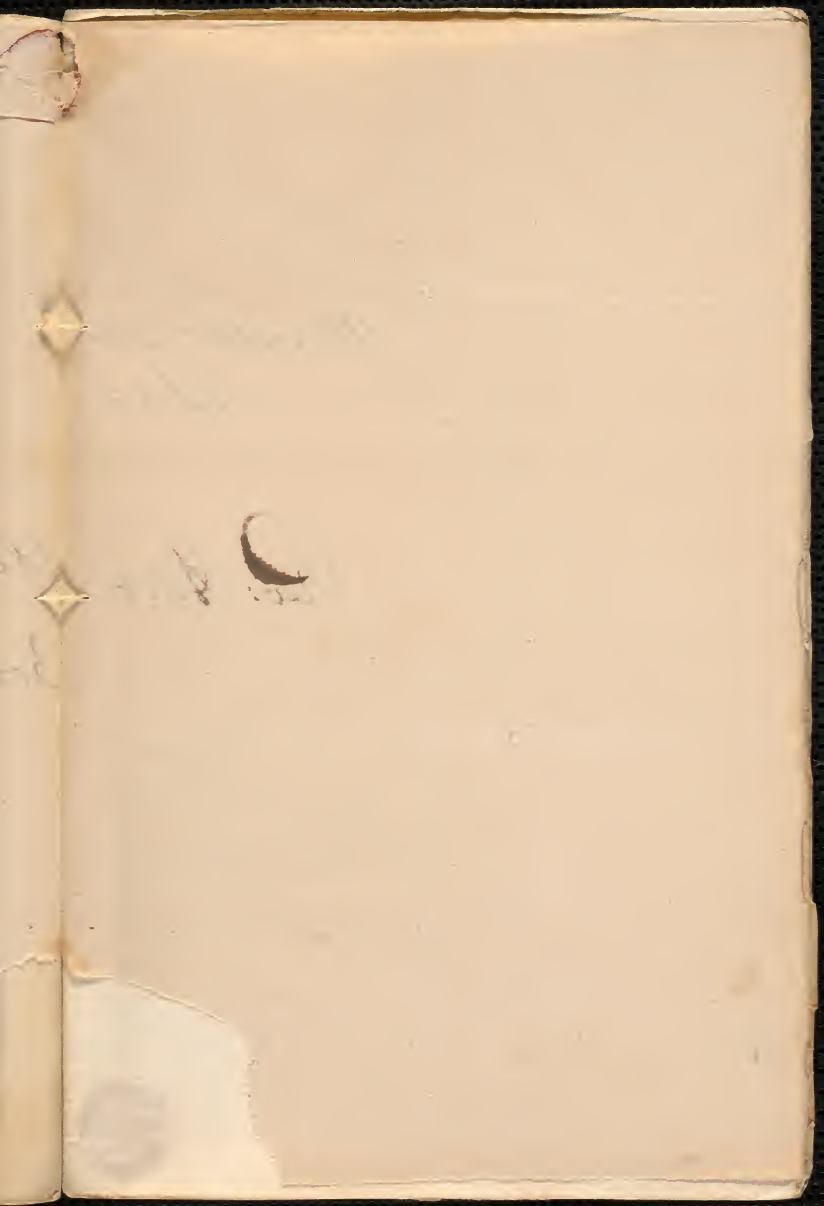

Minister n
No 30

Rev: Am

N. W. Miles M.D.
Lebanon
N.H.

Rev-

Pat 8

New York Sept. 16 1834.

Rev. Wm. Phelps
Dear Sir,

If you are sincere please to forward
you the witness. You have, I
believe, taken the only true
ground. May God bless
his efforts — I would add
my own ~~to~~ name to the
inclosed, if I could be justly
reckoned among the ministers of Christ. I am (tho
for the convenience of a large
correspondence with the P.M. of
Bellbury) getting up a Presb. so-
ciety in this city. We have
as yet in our organized

Free

J

Thos Ch

(Rev Mr Ch.)

Boston Mass.

S. Phillips
Boston

Pastor of Pine Street Church.

BOSTON, August 1833.

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